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feeling, but it lays hold on the deepest springs of thought and resolution. It represents the permanent force of the pulpit at its best.

The Enchanted Universe. By Frederick F. Shannon. New York: Revell, 1916. Pp. 204. \$1.00.

Seldom can the abused word "brilliant" be correctly applied to a living preacher; but in the case of Dr. Shannon, pastor of the Reformed Church-on-the-Heights, Brooklyn, New York, no other term is appropriate. He is radiant and glittering and surprising and illuminating. This sentence catches his eye: "The universe, vast and deep and broad and high, is a handful of dust which God enchants." In a moment he is busy with his wand; and we discover the divine movements at the center of the universe as we never dreamed that they were implicit there. These sermons cannot be measured by the ordinary yardstick; they can hardly be criticized; it is better to enjoy them. But let no preacher try to imitate them. They are in a class by themselves and the product of a unique mind. Since Phillips Brooks preached on "The Light of the World" it has seemed as if there were little that could be spoken on that subject that would have original value. But Dr. Shannon preaches on the same text and his sermon stands out with an individual character. He describes much of our modern pessimism as "the mere noise of brains in the throes of thought-friction" (p. 46). Here is a picture of the earth's wealth: "Untold ages ago God filled our world-cellar with coal, and every lump taken out of it is a clot of the sun's blood turned black." He speaks of the spring verdure thus: "Every sprig of grass that has climbed out of its tiny grave and become an emerald string for the south wind to finger a resurrection melody on." Of Christ he says: "Verily, he is the Saviour of the men-who-can't that they may become the men-who-can." Dr. Shannon's diction has wide range and startling novelty; we note "sheaved," "worthful," "back bonelessly," "gawk," "plangent," among many other unusual terms. These sermons are not mere brilliant addresses; this is preaching of the most genuine and effective kind, at least for the congregations that are fortunate enough to hear Dr. Shannon.

An Ambassador. By Joseph Fort Newton. New York: Revell, 1916. Pp. 226. \$1.00.

Dr. Newton's call to the City Temple, London, from his pastorate in Cedar Rapids, Iowa, has called general attention to him as a preacher. This volume contains fifteen sermons, eleven of which were preached at the City Temple while he was visiting there, before his final call and acceptance. The remaining

sermons were delivered in America. The dominant note in the sermons preached in England is Christian good-will. The subjects are concerned with the Christian life and doctrine in their general relations, emphasizing the fundamental problems of God and the relations of men to Christ. One feels the influence of the platform in this preaching; the congregation is before us as we read, and we are aware that Dr. Newton is seeking to impress his truth by his skill as speaker as well as by his accuracy as thinker. This is right. The sermon is not designed to be read, but to be heard. But Dr. Newton is often careless in his workmanship. We do not think "makes plea" well chosen (p. 25). The words "setting himself" are obscure (p. 52). "Bernard of Assisi" is more accurately known as Bernard of Quintavalle (p. 88). Undoubtedly the word printed "treaties" should be "treatises" (p. 90). Certainly quotation marks ought not to be set around these words, as they are on p. 191:

"And by the vision splendid,
We are on our way attended."

Dr. Newton has a message for the age. It is strongly put, but there are too many blemishes in its form.

Paul and His Epistles. By D. A. Hayes. New York: Methodist Book Concern, 1915. Pp. 508. \$2.00 net.

Professor Hayes of Garrett Biblical Institute furnishes this volume in a "Biblical Introduction Series" issued by the publishing house of the Methodist Episcopal church. The book contains a sketch of the apostle Paul and a general chapter on the epistles as a whole. These are followed by a detailed discussion of the character and contents of I and II Thessalonians, I and II Corinthians, Galatians, Romans, Philemon, Colossians, Ephesians, Philipians, and the Pastorals in this order. A "Closing Word" appeals for the study of the Pauline epistles and hints at a volume on John, which we suspect to be forthcoming from the studies of the author. The outstanding characteristic of this book is its interesting presentation of the material. The style is fluent and clear. The pages are generally free from technical terms (p. 470 is an exception). The writer is quite in love with his subject and presents it ardently. For the reader without technical training this volume will serve as a delightful and informing introduction to this section of the New Testament literature. But it will not give the most modern point of view. Turn, for example, to the treatment of the Pastoral Epistles. Professor Hayes holds that Paul was "liberated from the Roman imprisonment of which we read in the Book of Acts" and enjoyed another period of missionary activity; the "Pastoral Epistles are genuine"; I Timothy and Titus were written from some place in Asia Minor or Macedonia

in 67 A.D., and II Timothy from Rome in 68 A.D. There is a strong Methodist Episcopal flavor in the style; for example: "Timothy is Paul's son and the Ephesian district superintendent. Paul writes now to the boy and now to the budding bishop" (p. 472). The bibliography is excellent and the indexes are full. The citations from the literature on the subject are judiciously made. No better presentation of the conservative view of the Pauline literature is at hand.

The Inner Life. By Rufus M. Jones. New York: Macmillan, 1916. Pp. xii+194. \$1.00.

This little volume of essays on the religious life by the Professor of Philosophy in Haverford College has significance entirely out of proportion to its modest size. The table of contents shows six chapters, as follows: "The Inner Way," "The Kingdom within the Soul," "Some Prophets of the Inner Way," "The Way of Experience," "A Fundamental Spiritual Outlook," and "What Does Religious Experience Tell Us about God?" But this poorly indicates the wealth of insight, the fertility of suggestion, and the practical counsel contained in the book. The writer of this review has read every line in this volume with an increasing sense of obligation to the writer and closed the last chapter with a fresh hold on the certainties of the spiritual life. The fifth chapter, "A Fundamental Spiritual Outlook," is a statement of a valid view of life for today, which students, ministers, and thoughtful people of every kind ought to read and reflect upon. We are witnessing a revival of mysticism. It is the inevitable swing of the pendulum from the crass materialism of the immediate past. Professor Jones is a "practical mystic" of the finest type. He leaves us with a new confidence in the reality and nearness of God; and, in order to gain this, it has not been necessary to flee to a cave, wear a hair shirt, or waste away under vigils and scourgings. Professor Jones helps us escape the false "either-or" dilemma (p. 83); he plants our feet on earth while he lets us discern new stars in the sky. The book is of convenient size and well printed (although a rebellious comma slipped into the wrong place on p. 112, line 10). This book may profitably be used for the devotional hour.

Doubters and Their Doubts. By Charles David Darling. Boston: Sherman, French & Co., 1916. Pp. 117. \$1.10 net.

The author does well to encourage people to face religious questions with all honesty; but, for many thoughtful people at least, he will fail to show the way out of difficulties because

of the ease with which he makes his basal assumptions, e.g., about God, the Bible, Jesus, and the nature of religion. Is Dr. Darling quite fair to other religions? Does he not know that scholarship has long since pointed out the inadequacy of the older arguments, and substituted much better ones, for believing in God and for the large place of the Bible and Jesus in everyday life?

The Prosecution of Jesus: Its Date, History, and Legality. By Richard Wellington Husband. Princeton: Princeton University Press, 1916. Pp. vii+302. \$1.50.

Although the theme is a familiar one, the author has produced a new piece of investigation based upon the original sources of information. His point of departure is that of Roman rather than of Hebrew legal procedure. In fact, he regards the proceedings in Pilate's court as the only real trial to which Jesus was subjected, the hearing before the Sanhedrin having been nothing else than grand-jury proceedings. This conclusion rests upon the affirmation that the Jewish courts had no authority in criminal cases after Judea became a Roman province. Jesus had been arrested by the Jewish police about midnight and brought before the Sanhedrin early in the morning. The outcome of this hearing was a decision to arraign him before Pilate on a charge of false prophecy and treason against the Roman Empire. After hearing the case Pilate had doubts about Jesus' guilt and urged his opponents to withdraw their accusation, but when they refused he condemned Jesus on the charge of treason. No violation of legal procedure is thought to have occurred at any stage in the proceedings. The arrest was made legally; the hearing before the Sanhedrin was not illegal, because it was not a formal trial; and Pilate followed the customary form of procedure. He gave his verdict on the preponderance of the evidence presented.

Another noticeable feature of the book is its dating of events in the career of Jesus. Following the Gospel of John, Nisan 14 is fixed upon as the day of the crucifixion. As for the year, the commonly accepted date of 29 or 30 A.D. is rejected in favor of 33 A.D. The astronomical data are alleged to be such that in this period Nisan 14 cannot have fallen on Friday except in the year 33. Again, following the implications of John, the public activity of Jesus is made to extend over a period of approximately three years.

The volume is a distinct contribution to the subject, and especially valuable because of the author's careful treatment of Roman criminal procedure. His treatment of the gospel materials is less thorough, although he is familiar with the results of critical study and is in full sympathy with the critical method.